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TERMS:

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THE UNITED COMMUNITIES.

ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles south of Oneida and a few rods from the Depot of the Midland Railroad. Number of members, 205. Land, 654 acres. Business, Manufacture of Hardware and Silk goods, Printing the CIRCULAR, Horticulture, &c. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles north of O. C. Number of members, 19. Business, Manufactures.

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Branch of O. C., at Wallingford, Conn., one mile west of the Hartford and New Haven Railroad. Number of members, 45. Land, 228 acres. Business, Publishing, Job Printing, Manufactures, and Horticulture.

SPECIAL NOTICE.

The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system BIBLE COMMUNISM or COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does *not* mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are families, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community.

ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Branch-Communities, though they have not attained the normal size, have as many members as they can well accommodate, and must grow in numbers only as they grow in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they cannot all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

PAUL AT ATHENS.*

BY CHARLES L. THOMPSON IN THE INDEPENDENT.

All along the classic waters of the broad and blue *Ægean*,

As they softly break in music on the shores of Thessaly,

Winds of Hellas through the cordage of the vessel, lift a psalm,

For the preacher bears the message that shall set the thinkers free:

Into distance fades Olympus, with his royal crown of snow,

And his thunders sink to dirges, breaking very sad and slow:

Theo—Theo agnoso.

Swiftly round the cape and softly at the olden port Piræus

Grates the keel upon the sands that slope to Athens' portals;

The "long walls" reel in ruins, for the broken stones shall be as

Highways for the tread of Truth that breaks the Greek Immortals:

The gods from off their pedestals fall each to Hades' gloom,

When the brave Apostle reads the words, their epitaph and doom:

Theo—Theo agnoso.

Through the spaces of the "painted porch" and lofty colonnades

Sadly linger yet the echoes of the Stagirite's despair,

And the voice of grand old Plato trembles yet along the shades

Of the "olive grove," whose memories still burden all the air;

But the nightingale among the branches sings her notes of woe,

And the winds along the Agora repeat it sad and low:

Theo—Theo agnoso.

The voice that caught its grandeur from the long roll of the sea,

And poured its waves of passion on the sinking Grecian heart,

Till Liberty's expiring breath could say "Thermopylae,"

Seems yet to echo in the temples and along the ruined mart:

The nation's cheers are tremulously deepened into groans,

And the answer of the preacher is in these prophetic tones:

Theo—Theo agnoso.

All the weary earth is Athens, and around the altar stairs,

Where a shadow wraps the faces of the prone immortals, dead,

Stand the people in the darkness, lifting silently their prayers,

Longing, half unconsciously, to greet the preacher's tread.

He comes, and from the blue *Ægean* unto earth's remotest shore,

The trembling hand of man shall write this threnody no more:

Theo—Theo agnoso.

* "Then Paul stood in the midst of Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To the UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you."—Acts 17: 22, 23.

HOME-TALKS ON THE BIBLE.

BY J. H. NOYES.

III.

MY object in these discourses on the Bible is not merely to give information; I am aiming at *conversion*. We all need to be converted many times in the progress of our experience. Conversion is turning from Satan to God. It is the moving of the soul out of one spirit into another. It is change of spiritual residence—leaving the devil and drawing near to God. Now this change is needed as often as your soul finds itself in the snare of the devil and kept away from God; and you will have to seek this change, or at least submit to it, over and over again, till you have thoroughly overcome the wicked one and found your way to the bosom of God. And this change may take place with reference to various subjects and points of experience. You may be converted to-day from the love of the world in general; to-morrow from the marriage spirit; the next day from bashfulness, and so on. In these experiences, as truth is set before you on one subject after another, with the grace of God accompanying, your soul is, as it were, seized and taken possession of by the truth, and carried, or induced to move, out of the devil's dark obstructing influence, into the light and life of God. Now what I am aiming at, to be-

gin with, in this series of discourses, is the conversion of souls from the *devil's views of the Bible* to a new and true appreciation of that book as a medium of God's Spirit. The world is full of infidelity. Spiritualism is sowing it broadcast over the land. We have had its emissaries among us, and are daily exposed to their visitations. My first business therefore is to help you to a conversion on this point. I want to see your souls move out of unbelief, and come into God's light about the Bible. Do not think that such a movement is unnecessary, or that it needs to be only a slight, imperceptible movement. I am quite sure that there are vast regions of edifying truth about God's intention in giving the world the Bible, which you have not entered yet, and which the devil will keep you from visiting till you are brought to a very serious conversion. And do not say in your hearts that these discourses are for those who have recently joined the Community. The whole Community must move up nearer to God; and first of all, unbelief must be broken up and cleared out of the way. If we are to have a railroad from the borders of hell to heaven, the first section of it to be graded and prepared for the rails and cars will be that which lies through the rocky region of infidelity. Let us all take hold and make thorough work here.

I am persuaded that the great infidel rebellion against Christ which invaded this country forty years ago in connection with the Anti-slavery war, and which, taking to itself the subtlety and pretended science of Swedenborg, has at last flooded the nation with infidel spiritualism, is near its end. All signs point to a great reaction of faith—a return to the love of the Bible. Let us lead off boldly in this direction.

The great question about the Bible is not whether it *was* inspired when it was written, but whether it *is* inspired now. We know that material things convey spirits. The Spiritualists are strong on this point. They hold that a letter or a lock of hair carries with it the spirit of the person it came from, so that a seer or a clairvoyant can by it discern and describe character. We hold that the CIRCULAR carries with it the spirit of the Oneida Community; so that any person reading it is affected, not merely by the ideas it presents, but by the living *aura* of the body from which it emanates; and this influence is, to a certain extent, independent of the character of particular articles. Some pieces may convey more of the Community spirit than others; some may be wholly destitute of it; and yet the paper as a whole represents the Community, and carries its spirit, so that persons reading it anywhere, in proportion as they are spiritual and clairvoyant, see and feel the Community. Now considering

the Bible a token, or a letter, or a circular sent to us from somebody, the great question is, What spirit comes with it? and the main thing we have to do, is to put on our clairvoyant spectacles, and look into the spiritual character of the persons or body of persons, or the invisible principality or sphere or Community which is breathing into the world through the Bible. It is not all-important that we should know who the individuals were who wrote the Bible thousands of years ago. We want to know who they are that live inside of it now and use it as their medium or charm to influence the world. It is not essential that we should settle the question as to the divine inspiration, plenary or partial, of each writer who contributed to the Bible. It will be enough if we find out that it is now as a whole reeking with the inspiration of God. There may be mistakes in it. Whole books, for aught I know, may be out of place in it and worthless, as many an article gets into the CIRCULAR which does not represent the Community. Still the Bible, like the paper, has a character as a whole, and carries a spirit that is independent of all questions of detail. Its power and the evidence of its inspiration are not dependent on the uncertainties of historical research. They are present facts. If the Bible comes from God at all, it comes from him *now*—it is his present word to us; not a report of something that he said to somebody thousands of years ago; but a voice now sounding in our ears from him that liveth evermore. My language is, “*if* the Bible comes from God at all.” It is not necessary to assume that yet. The point I am now making is, that the Bible like everything else, to the eye of a clear-seer, is the medium of a spirit present in it; and the main question about it is, not as to the character of its literal contents or its history, but What is its spirit-character? Who speaks through it now?

If the main question about the Bible is as I have stated it—a question as to its present spirit-character, it is evident that the first qualification every person needs for judging the Bible is intuition. None but a clairvoyant can make anything of a lock of hair or an indifferent letter, as a test of character. So say the Spiritualists; and so, they being judges, nobody can read the soul of the Bible, and tell where it comes from, and who speaks through it, but one whose spiritual eyes are open to the in-world.

THE INTERNAL STRUGGLE.

(Selected from G. W. N.'s writings.)

NOTWITHSTANDING the alternations of malignant darkness and suffering to which I find myself exposed, I gain from time to time a clear perception of our vital relation to Christ. It is true that he has taken away the sins of the world, and reconciled us to God; it is true that we who believe on the Son of God “have everlasting life, and shall not come into condemnation, but are passed from death unto life.” And when we sound down to the center of our hearts, we find there is access to, and actual union with, his eternal life. I then ask myself, How is it that I am

from time to time affected by evil? and what is the awful power that sweeps over my spirit, and swallows up for the moment in distress all conscious communication with God? My mind reverts to Paul's statement, as the natural solution:—“We wrestle not,” he says, “against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in heavenly places.” Eph. 6: 12. For one thing, the whole world denies the gospel of *union with Christ*—his actual presence and salvation—and has raised up in his place a set of “rulers,” viz., doctors, lawyers and priests, to rule over body, soul and estate; thus excluding, both by denial, and by positive enactment, the doctrine of his presence among men. Now in advancing to the assertion of “Christ in us the hope of glory,” which we know by the eternal word of God is true, we necessarily have to encounter point-blank, this tremendous principality of denial, which has been distilling world-wide volumes of unbelief for thousands of years, and which is ready to take advantage of any relaxation of attention, to deluge us with distress. This same spiritual wickedness extends even to the heavenly places—i. e., to the highest circles of Hades—and it is not improbable that as we advance in spirituality, we shall find increased virulence and subtlety in the contact of this spirit.

Here then is our task—to overcome the principality of unbelief, and so break through into undisturbed rest in the bosom of God. What are our resources, and what our hope of success? In the first place, Christ has overcome and destroyed in his own case this principality. His refined spirit thoroughly riddled it 1800 years ago, and is now really penetrating it in every direction. The fact that we recognized his voice in our hearts and yielded to him in the beginning is evidence of this; and accordingly, after he has established his hold in our hearts, the grosser spirit of the world cannot touch the vital relation. That principality may wrench our external sensations with agony, and flood our consciousness; but it cannot cut off our central communication with Christ, because his spirit goes right through it. And as we are driven back by suffering, or as we voluntarily retire upon the center, we can always find there an outlet into God. But besides the increased facility that we have in the art of vanishing, we have positive weapons of aggression by which we can push and vanquish for ourselves and the world this hideous blasphemy. And this is the interesting point; for the law of human solidarity is such, that if we are to live in this world in peace, the spiritual power that excludes God must be driven out; unbelief on the great scale must be destroyed. You will recollect that Paul claimed to have the weapons, and the capability of doing this, where he says, “The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” 2 Cor. 10: 4, 5. And again in his allusion to the gospel armor, Eph. 6, and to

the piercing power of the “two-edged word,” Heb. 4: 12.

I apprehend that what we are called to is expressed in John's epistles and in the Revelation by the term “*overcome*.” “I write unto you young men, because ye are strong, and have overcome the wicked one.” The fact that Paul and others in the Primitive Church had the weapons and did actually overcome this horrible power of unbelief is an assurance to us. I have been interested in John's statement of the *way* they overcame the accusing dragon, which, I take it, was the same evil presence that we have to deal with. “They overcame by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.” I believe the same means are with us, and that we are rapidly gaining the death-careless desperation that will use them and overcome as they did. We have overcome thus far, and we have reason to know that God values too much the faith he has started in us, to see it quenched or thrown back. His sovereignty, the honor of his Son, the reward of apostles and prophets who suffered on this earth, all are pledged to sustain faith in this last wrestle with the powers of darkness.

THE TWENTIETH OF FEBRUARY.

ON this thirty-eighth anniversary of the birth-day of Perfectionism, my mind recurs with fresh interest to the incidents in the experience of our leader which make it memorable with us.

Mr. Noyes, a student in Yale Theological Seminary in 1834, was led by previous experience and study of the word of God to confess Christ in him a Savior from all sin. In a subsequent account of it he says: “Faith, as a grain of mustard-seed, was in my heart; but its expansion into full consciousness of spiritual life and peace yet required another step, viz., confession. The next morning I recurred to the passage which had been my guide in my first conversion, viz., Rom. 10: 7—10, and saw in it—what I had not seen distinctly before—the power of Christ's resurrection as the center point of faith, and the necessity of confession as the complement of inward belief. As I reflected on this last point, it flashed across my mind that the work was done, that Christ was in me with the power of his resurrection, and that it only remained for me to confess it before the world in order to enjoy the consciousness of it. I determined at once to confess Christ in me a Savior from sin, at all hazards; and though I did not immediately have all the feelings which I hoped for, I knew I was walking in the truth, and went forward fearlessly and with hopeful peace.”

After committing himself publicly in the evening by preaching from the text, “He that committeth sin is of the devil,” and testifying to inquirers of his own freedom from sin, Mr. N. writes thus: “I went home with a feeling that I had committed myself irreversibly, and on my bed that night, I received the baptism which I desired and expected. Three times in quick succession a stream of eternal love gushed through my heart and rolled back again to its source. ‘Joy unspeakable and full of glory’

filled my soul. All fear and doubt and condemnation passed away. I knew that my heart was clean, and that the Father and the Son had come and made it their abode."

From that day to this, Mr. Noyes has never swerved from his purpose and confession. For a time no one stood with him, but there have since gathered about him a goodly number of faithful adherents to the same truth and confession; and not only so, but there are scattered abroad many who, though strangers outwardly, are one with us in the full belief that Christ has come in the flesh, and has saved them from sin and its consequences.

S. B. C.

Wallingford, Conn., Feb. 26, 1872.

ALL CAN HELP.

WHILE the family were talking the other evening about increasing the happiness of our home, the question occurred to me, How can those among us who are sick contribute? It seems natural for the sick to require attention, and to be deprived of the superior blessing of giving. What can they do to make home happy? My heart made answer: We can be cheerful always. We can take an interest in everything that is going on around us. We can cultivate an edifying spirit. We can make it pleasant for others to wait on us by having a thankful spirit. We shall soon find that this purpose in the heart to contribute to the happiness of those around us will make us forget suffering of body, and will react in a quickening way on our own health. Even during a long illness we may get so in the habit of thinking of other's happiness that we shall not be tempted to be fretful and impatient, but shall be quiet and trustful and make others feel that we are a blessing to them. Many an otherwise happy home is darkened by the shadow of sickness which hangs over it, but we can make this shadow flee away with the thought that "all things work together for our good," that even sickness may be a blessing—a means of faith and salvation to others. There are some of us who would perhaps be mere workers if we always had our health and strength: and we should be thankful when God takes this way to get our attention. Weakness in body is many times the means of making us strong in the Lord.

S. I. N.

STREETS AND HOUSES.

BEHAVING WELL WHEN FEELING BAD

THIS is a subject that occupies the anxious thoughts of many persons who wish to diffuse a good influence around them, and honor the gospel which they have received. It is a subject worthy of study. There are persons who have a natural faculty of concealing their feelings. They are probably aided in this by pride and secretiveness and other bad passions. The true solution of the problem is through the spirit of Christ, which is given to every one who believes on him. Indeed, the essence of the gospel is to deny feelings and believe what the word of God affirms to be true of ourselves. Power to do this is offered to all who will receive it. In the first stage of regeneration there is antagonism between the inner and outer natures; but as the work proceeds, the inner nature gains on

the outer and controls it more and more; so that finally all evil, sickness and death, are swallowed up by life. This life gives any one power to say, "Though I feel bad externally, though my head aches and I am feverish, though I am disgusted with every thing around me, my inner life is strong, peaceful and happy, and I will fall back on that, and act from it." And thus acting, the inner life is strengthened, and the outer, temporary life is weakened. Paul, who was a bright example of the power of the inner life to control the outer, said of himself, "Dying, behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things." Again he says, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted but not forsaken: cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

H. A. N.

PRINTING-PRESS IMPROVEMENTS.

BY J. S. FREEMAN.

STROLLING into the Community Printing-Office recently, and watching the movements of the fine Campbell trip-cylinder press in use there, I was struck with the progress that had been made in printing machinery. I was reminded of the time when, a boy of ten, visiting my uncle's country printing-office, he put me to some good use in setting up "pi" and small items of copy clipped from the papers; and on press day, in inking the type. I remembered the old-fashioned hand-press, requiring the strongest man in the office to work it, the pile of white moistened sheets on a table near it, and how the pressman took the sheets one by one, placed them carefully on the "tympan," folded down the "frisket" on the tympan, and the tympan on the bed, rolled the bed under the platen; and then laid out his strength on the bar to secure a "good impression." Then he rolled back the bed and raised the tympan and frisket to their places. While he took off the printed sheet and put a blank one in its place, I vigorously plied a heavy inking-roller forward and back over the type. To renew the supply of ink for my roller I kept it in lively motion on an ink-table the rest of the time.

But what a change! Instead of this slow, laborious process, requiring a man and boy, or perhaps two men, here is a beautiful well-built machine doing five times the work in the same time, and operated by a young lady just in her "teens." Standing at a small table, on which is a pile of sheets to be printed, and three pins or gauges to determine the position of the sheet, she takes the sheets from the pile one by one and lays them against the gauges. This done, every movement necessary to the printing of the sheets and laying them nicely in a pile is accomplished by the automatic movements of the machine. The gauges fly up, the sheet is seized by a row of grippers, carried around on the surface of a revolving cylinder, is pressed between cylinder and type, released by the grippers, led by tapes on to a wooden fork or "fly," and deposited on the pile at the end of the machine. Between each impression the type and bed pass under a series of rollers so arranged as to distribute the ink evenly over the surface of the type.

The peculiar feature of this press, and from which it derives its name of "trip-cylinder," is an ingenious arrangement by which the operator can

permit the machine to run without taking an impression, or, in other words "trip" for any length of time that may be desired. If a sheet is laid crooked when seized by the grippers, she touches a brass knob and the sheet is laid on the pile as white as when it started. If the work is such as to require extra rolling, she can "trip" every other impression, and thus secure a double supply of ink.

But this great stride from the old-fashioned hand-press to the Campbell trip-cylinder press is only half the progress that has been made. A later invention of Mr. Campbell (already noticed in the CIRCULAR) marks an advance from the trip-cylinder press fully as great as that between the latter and the old-time hand-press. The grippers and fixtures for guiding and carrying the sheets are more simple and effective, and require no adjustment when changing from one job to another. The facilities for thoroughly inking the type are double those of the trip-cylinder press, and it will do more than five times the work in the same time, and do it better. The "trip" arrangement is carried to such perfection as to secure for it the title of the "thinking machine." If a sheet is laid on crooked the press refuses to print it; the ink declines to come forth from its fountain, and the sheet is thrown off blank.

ONLY APPROXIMATELY TRUE.

G.—O, dear! I really wish I could find some study in which it would do some good to really learn something. Here is this detestable chemistry. I had the science at my tongue's end when I went to school a few years ago; but here is this new book of Prof. Barker's turning everything upside down. I might as well have remained ignorant if I've got to learn all this new jargon.

K.—Stop a moment. Did you never read Dr. Hoffman's little book called "Modern Chemistry?"

G.—Yes. That is, I looked it through; but I didn't see anything very definite to learn. All he does is to upset everything which we used to learn at school, and introduce all sorts of new names; monads, dryads and triads, and what not.

K.—But did you not think that his reasoning proved very clearly, to take an instance, that water is composed of two atoms of hydrogen united to one of oxygen, while your old chemistry held that it is composed of only one atom of hydrogen united to one of oxygen? Can you escape the grasp of Dr. Hoffman's logic?

G.—Why no! I don't suppose I can. But if the old theory was wrong what was the use of learning it? And how do I know that the new is the right theory? Perhaps somebody will come on sometime with a new set of laws and upset this new system in the same way.

K.—Very likely. And if somebody's theory is nearer the truth than Dr. Hoffman's I am sure I would be very glad, and so would be Dr. Hoffman himself, if he is the man I take him to be.

G.—But I don't like to have things always changing. I want to get at the absolute truth on some questions, and have sciences settled so that they will stay settled.

K.—Now have patience, and let me read you a little lecture. Your position seems very reasonable at first sight, but what if you should find you are asking for what is impossible. Can the absolute truth be known? Are not all the sciences merely approximations to the truth? It seems to me that this is the case even with the exact sciences. Many of them may be exceedingly near to the absolute truth; but there is none in which we may not expect to sometime find a closer approximation. The truly wise men hold all their theories loosely that they may be able to make advances.

Bigots and skeptics, opposite in beliefs, have a common origin. These classes, who do almost equal harm in blocking the wheels of improvement, are recruited from the large number of innocent persons who fall into your way of thinking and studying. The bigots think that they have found the absolute truth, and the skeptics know that this is impossible, but see no use in adopting any approximation. They will have the absolute truth or nothing. Now it seems to me that the true attitude of the student is one of comparative *emptiness*. Never get so full of one set of facts and theories that you cannot easily take in new ones. Then you will take comfort in all your acquisitions, for you will feel yourself upon the steps which lead up the ascent of eternal improvement.

T.

ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, FEBRUARY 26, 1872.

LABOR AND CAPITAL.

A Tax Association, calling itself the Graduated Tax Association, is distributing a tract, the object of which is to agitate the subject of taxation, for the purpose of inducing State Governments to pass acts taxing the wealth of their citizens on a graduated scale, from one half of one per cent. on fortunes of five thousand dollars, to fifty per cent. on all fortunes over five million dollars; the surplus taxes to be appropriated for the education and other benefit of the working classes.

In other words, this tract proposes that in the great struggle between Capital and Labor, the most powerful of the combatants shall give up as vanquished and retire from the field. That is practically the proposition, for no capitalist would live under taxation so excessive. Capital would find freer fields for investment; our real estate would become comparatively worthless; our working-men would be without employment, and the taxes scarcely worth collecting. In fact, the scheme is too impracticable to bear consideration; but it is on a par with the other thousand-and-one projects for benefiting the working classes. The writer of the tract, in common with most agitators of the labor question, fails to truly estimate the cause of the difficulty which he seeks to remedy. Selfishness is at the root of the whole matter; and it must be eliminated both from the capitalist and from the working-man before they can come together in anything like unity. This done, the trouble is at an end; for Capital and Labor are naturally helpmeets, and one cannot possibly get along without the other. For ages past, this duality has been in a quarrel, and with the inevitable result, oppression. It is the same difficulty that is found in other phases of the social problem. Man oppresses woman; yet no one doubts that man and woman belong together; and it must be equally clear that they cannot be made to live peaceably together by any amount of quarreling or legislation, any more than Capital and Labor can be coerced into harmony. Both of these dualities are in a transition state. The slave has been getting the light of education, and demands his liberty; he will get it "in the good time coming," but not by quarreling, for Capital is the stronger of the two, and a quarrel must end in more oppression to the working-man. You may get up a revolution, and put Capital through a course of mob law; you may have monarchy, republicanism or anarchy; but in the end, Capital must go to the top, as surely as cork rises upon water; and Labor has to be subordinate. This is the natural course of things, and all history con-

firms it. Therefore the friends of industry only defeat their own objects when they seek to array Capital and Labor as opponents.

It is as true in political economy as in any department of nature, that any natural law can be broken only at an expense corresponding to the measure of its infringement; and the expense in the divorce of Capital and Labor is measured by the oppression which we now see upon the working classes. As the matter stands, it is one of supply and demand; Capital and Labor are commodities in a market, in which if Labor is scarce, it demands a high price; if Capital is scarcer, Labor is low; and any legislative interference will as signally fail as did our Government when it sought to regulate the price of gold in Wall Street, without the gold to do it with. Temporary results may be attained, but they will be abnormal; and things must finally settle back into their old course, by laws as inevitable as those determining any other natural result.

The working population increases in a disproportionate ratio to the increase of Capital, and if the subject were to be legislated upon, it would seem equally reasonable that Capital should seek to prevent Labor from glutting the market, as for Labor to limit Capital. Why has not Capital as much right to demand that a working-man shall have a limited number of children, as the working-man to demand that the capitalist shall have only a certain number of dollars?

The capitalist, living luxuriously and worried by the cares and anxieties inseparable from riches and large liabilities, is, according to the best authorities, surrounded by all the circumstances and conditions most favorable to sterility. The working-man having few cares, except those which come upon him from day to day—with constant employment, that keeps his mind easy and his body healthy and active, is in the best possible condition for procreation; and the result is exactly what might be expected. One begets dollars, the other begets children; and so the difficulties accumulate; Capital descending to units, while the wants of the working-classes are perpetuated by dozens. The question is, "How shall the dollars and children be brought together?"

If working-men the world over could combine and agree to limit the number of their offspring, and reduce their expenses to their simple necessities, they would in course of time increase the price of Labor, and themselves grow into capitalists by means more sure and permanent than any amount of legislation; and if the condition of Labor is to be relieved in any permanent way, it would seem more reasonable that the relief should come by some such gradual process, rather than by any sudden revulsion or doubtful legislation.

It would, however, be the height of folly to suppose such a combination possible; for working-men cannot agree, even a few together for co-operative purposes, in any way to ensure success. Trades-Unions and other such combinations are held together by no vital bond of union, and are more oppressive and cruel than Capital is, to that portion of Labor that walks not within their organization.

Education and enlightenment are gradually, but surely, making their way among the working-men; and when Labor gets sufficient wisdom to "coöperate," with Christ for the center of its organization, in such a way as to cast out selfishness or keep it in subjection—then, and not until then, will be realized the only hope we have of the solution of this long vexed question between Capital and Labor.

This is no chimera; it is a possible solution, with a working model before us. If God has put it into the hearts of a few hundred people to "coöperate," and has prepared them for the work, he

can as easily prepare a few thousands or millions to do the same thing. Why not?

Nothing can be more satisfactory than the marriage of Capital and Labor in the Oneida Community. The members commenced as working-men and women without much Capital, and went on sinking money the first years of their existence as a Community; yet by honest industry and prudence, without the aid of any patents or speculations, they have become capitalists, at the same time that they are still all of them working-men and women; and the vexed questions of Capital and Labor are to them items of foreign intelligence.

A. E.

"THE SUBJECTION OF WOMEN."*

VII.

WE continue Mr. Mill's dissection of woman as an intellectual being:

"Supposing it, however, to be true that women's minds are by nature more mobile than those of men, less capable of persisting long in the same continuous effort, more fitted for dividing their faculties among many things than for traveling in any one path to the highest point which can be reached by it; this may be true of women as they now are (though not without great and numerous exceptions), and may account for their having remained behind the highest order of men in precisely the things in which this absorption of the whole mind in one set of ideas and occupations may seem to be most requisite. Still, this difference is one which can only affect the kind of excellence, not the excellence itself, or its practical worth: and it remains to be shown whether this exclusive working of a part of the mind, this absorption of the whole thinking faculty in a single subject, and concentration of it on a single work, is the normal and healthful condition of the human faculties, even for speculative uses. I believe that what is gained in special development by this concentration, is lost in the capacity of the mind for the other purposes of life; and even in abstract thought, it is my decided opinion that the mind does more by frequently returning to a difficult problem, than by sticking to it without interruption."

Certainly, woman's capacity for passing from one thing to another, "without letting the active spring of intellect run down between the two," to which her occupations are constantly training her mind, preëminently fit her for taking part in practical matters:

"A woman's mind, though it may be occupied only with small things, can hardly ever permit itself to be vacant, as a man's so often is when not engaged in what he chooses to consider the business of his life. The business of a woman's ordinary life is things in general, and can as little cease to go on as the world to go round."

As regards the anatomical evidence that man's mental capacity is superior to woman's, it is by no means yet proved that the former has the largest brain; and even if it were, the precise relation which exists between the brain and the intellectual powers is not yet well understood. Indeed, it is the opinion of our philosopher, that though it would be an anomaly to suppose that the size of the instrument gave no accession of power, still it would be as great an anomaly to suppose that the "organ exercised influence by its magnitude alone." For he says that the "indications point to a greater average fineness of quality in the brain and nervous system of a woman than of man." Judging from experience then, we would suppose that man's brain is the largest, but woman's the most active. This would lead us to expect—

"In the first place, that the mental operations of men would be slower. They would neither be so prompt as women in thinking, nor so quick to feel. Large bodies take more time to get into full action. On the other hand, when once got thoroughly into play, men's brain would bear more work. It would be more persistent in the line first taken; it would have more difficulty in changing from one mode of action to another, but, in the one

* "The Subjection of Women," by John Stuart Mill. Publishers: D. Appleton & Co.

thing it was doing, it could go on longer without loss of power or sense of fatigue. And do we not find that the things in which men most excel women are those which require plodding and long hammering at a single thought, while women do best what must be done rapidly? A woman's brain is sooner fatigued, sooner exhausted; but given the degree of exhaustion, we should expect to find that it would recover itself sooner."

Of course, Mr. Mill does not assume that these speculations are anything but hypothetical, or pretend to do more than suggest a line of inquiry. But this he asserts: that "the psychological laws of the formation of character" have been little studied, and in the case of woman "never scientifically applied," so that, whatever may be our notions as to the "natural difference" and the "average strength or direction of the mental capacities of the two sexes," nothing is certainly known. Existing notions on this subject he styles "mere empirical generalizations, framed without philosophy or analysis."

We are aware that many who are disposed to view the woman question amiably (they flatter themselves liberally) will, in spite of all our philosopher has said, hastily render a verdict as to woman's mental capacity, based on some such ungenerous sophistry as this:

"No production in philosophy, science, or art, entitled to the first rank, has been the work of a woman. Man, somehow or other has got a long way ahead of woman in all these things. How can you account for this, except by admitting that she is as much his mental as his physical inferior?" etc., etc.

Mr. Mill's remarks on this point will be given in another number. We think, considering the magnanimous conclusions his researches have led him to, that it would be but modesty on the part of those so ready to decide thus, not to assert too little in favor of woman until they have given her the chances of development she has never yet had. As for woman, let us add, the becoming part will be, not to assert too much. Facts speak louder than words. Then let there be facts. Is there not a future?

(To be Continued.)

CO-EDUCATION OF THE SEXES.

PRESIDENT WHITE of Cornell University, who has herto-fore given considerable attention to the subject of the co-education of the sexes, has lately been visiting nearly all the colleges and universities in the country where the experiment has been tried; and has closed his tour of observation fully confirmed in the belief that the system may be adopted with safety, and with a fair prospect of extended usefulness. Mr. White cites the case of the academies and high schools of the State of New York, in which young men and women of marriageable age have been educated together from time immemorial, without the first case of scandal. He recalls the scenes of his own college life at New Haven, where the few lecture-rooms that were shared with young women were pleasanter, with less noise and rowdyism, than those from which women were excluded. He visited Oberlin, and was much pleased with the conduct of the two or three hundred young men and women whom he saw there in the large dining-hall; and this he considers a remarkably good test of their civilization. He heard the cleanest, clearest, and best reading of Tacitus by a woman at Oberlin that he ever heard, which to him was evidence of a clear, strong mind. At Antioch College, and at the Universities of Michigan, Wisconsin, Illinois, the uniform testimony was that the women fully equaled the men in their attainments in the different branches. Professor Wood, of civil engineering, in the Michigan University, has practiced offering a prize for the solution of a problem in the higher mathematics; for several years the problem has not been

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solved, but this year it was solved by a woman. A gentleman who accompanied President White, and who proposes to bestow \$250,000 on Cornell University as a fund for the education of women, thought the evidence showed that the women excelled the men in the powers of acquirement; but the President remarks that the young women were singled out, while the young men were taken as they run. Several of the officers of the western colleges, who had commenced the co-education of the sexes with many misgivings, have become favorably impressed by the practical working of the system.

At a meeting some time since of the London Anthropological Society, Mr. George C. Thompson contributed a note on "Consanguineous Marriages," urging upon the Society an investigation into the general subject. *Nature*, in its report of the meeting, had the following: "Dr. Langdon Down said that, after an examination of some five thousand cases of interbreeding, he had arrived at the conclusion that the practice is not only not necessarily injurious, but that a methodical and judicious selection in the marriage of close relations would be of enormous value to the community in the improved race of men that would by that means be obtained."

The Mormons have adopted a clause in their new State Constitution prohibiting polygamy.

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Tuesday, Feb. 20.—The thirty-eighth birth-day of the O. C. but not the anniversary of the first gathering of believers here. The O. C. began in New Haven, where Mr. Noyes found himself the medium of a spirit that makes Communities possible. We always look for some special providence or renewing of hearts on the 20th of February, and we seldom let the day pass without appropriate exercises. Sometimes we have honored it in one way and sometimes in another; this year we had at the "meeting hour" a Perfectionist meeting after the manner of those who first believed in Christ as a Savior from sin. Many a heart got a new baptism of life and purpose.

Wednesday, 21.—A pleasant call to-day from Thos. Wentworth Higginson, one of the veteran contributors to the *Atlantic Monthly*. His "Procession of the Flowers" and kindred papers have found many an appreciative reader in the O. C. Mr. H. has long been prominent in the reformatory world. Some of us first got sight of him in old fugitive slave times, when at the head of a noted "eight hundred" he marched into Court Square, Boston, to prevent the rendition of Anthony Burns, the fugitive slave.

—The wood-shop is kept busy making packing-cases for traps and silk, wood-work for silk machinery, and wagons and carts for the farm.

Thursday, 22.—A delegation of our men went to Vernon to hear the President and engineers of the New York West Shore and Chicago Railway make a public explanation of the plan and prospects of the proposed road, which will, it is thought, cross the Midland near the Community buildings. Among the speakers from abroad were Mr. Courtney, the President of the road, Gen. Stuart, Chief Engineer, and Gen. Viele of New York, Consulting Engineer. The President said that he went to Europe last fall and spent four months there, not in trying to sell the bonds of the road, but in securing capital for this great enterprise. The capital of the company is \$32,000,000, and he has succeeded in obtaining a paid-up English capital of \$24,000,000, which is now deposited in New York, ready to be used in the con-

struction of the road as soon as the right-of-way is obtained. The course of this road and its style of construction were mentioned in the CIRCULAR of August 28th. The road is to be made with double-track, steel rails, oak ties, and is to be ballasted with broken stone. The bridges are to be of stone and iron. On a road thus constructed it is proposed to run express trains at sixty miles an hour. The Company has one hundred and twenty men in the field making final surveys on the eastern division, and expects to finish the surveys to Utica by the first of April, and to have the road completed within two years.

The Company does not ask material aid from the towns through which the road will pass, but it does ask such towns to assist in securing the right-of-way. It proposes that the towns take the Company's certificates for stock or bonds to the value of the right-of-way. These bonds will draw four per cent. interest per annum, and when the road is finished they will be exchanged for the preferred stock of the Company, and the towns will not be called on to pay the bonds until they have been converted into stock. The stock of the Company will be locked up in New York while the road is constructing, but when the road is completed, it will be put on the English market. In this way the competitors of the road will be kept from getting possession of the stock and from putting a stop to its construction. The Company proposes to establish a *pro-rata* tariff of freight charges, so that way-shippers shall not be obliged to pay any more for their freight per mile than through-shippers.

A committee was appointed at the meeting to consider the matter of securing a right-of-way through Vernon, and of bonding the town for the amount of thirty thousand dollars. They will report March 1st, when the final action of the town in regard to the matter will be considered.

In the afternoon we received a short call from several of the railroad gentlemen who took an active part in the meeting—including President Courtney and his engineers, Generals Stuart and Viele, and attorney Baker, with Mr. Case and others from Vernon. They spent an hour or so, very pleasantly to us, in looking about and in discussing railway matters.

Friday, 23.—Nine students here from the theological department of Madison University, Hamilton—all juniors and from a class of eleven.

—Our last lecture was given by W. A. Hinds: his subject—"The Darwinian Hypothesis of Development by Natural Selection." He gave us, first, with the aid of diagrams, a statement of the hypothesis itself; second, a sketch of the arguments adduced in its favor; third, the reasons which, in the opinion of the lecturer, justify one in withholding full assent, until the apparent objections to it are more satisfactorily answered; and, finally, what seemed to him sufficient reasons for concluding that, even though the development hypothesis by natural selection were true of all inferior beings, some higher principle or superior power must have aided it in the production of man, if he was not created outright, as the Bible seems to tell us.

WALLINGFORD.

—What a blessing is water, pure, sparkling water! and how a little want of it enhances its value and blessedness! The problem of water-supply in private isolated families is usually simple; all that is required is the sinking of a well at a convenient distance from the house, and then an "old oaken-bucket," or the more modern contrivance of a pump, gives with little effort the needed supply. But Community aggregation, like that of towns and villages, creates a demand for increased supply, and easier methods of obtaining it. Elevated springs, streams and lakes are sought for,

and aqueducts and pipes laid which bring water, not only to your door, but into your kitchen and dormitory, ready to gush out with the turn of a faucet. The W. C. has for years drawn its water-supply from the springs of Mt. Tom, and has had no lack except in time of summer drought, or when mid-winter frosts penetrate the mountain sides and congeal the water sources. How to secure, beyond a peradventure, an abundant supply of water, was the question often asked and dubiously answered. Not that the mountain had not a wealth of water; for copious springs boiled and bubbled and ran off in tiny brooks to the Quinnipiac; but our house has too high an elevation to catch the natural flow of these springs that "make out" near the base of the mountain; and recourse was had to the higher and more superficial springs nearer the summit; and hence the precarious supply. Hardly a year passed that individuals or parties did not with sanguine hope and expectation explore the slopes and ravines near and remote for signs of needed water. There was no lack of "signs," and there is no estimating the amount of muscle and gun-powder expended in the fruitless efforts to develop the signs into running water. Time alone can efface the pits and scars made on the fair face of Mt. Tom by the persistent hunters for water. Their oft-repeated efforts (which one of our artists amusingly illustrated, remarking that the amount of water obtained was inversely as the digging) evolved wisdom at last, and a bright idea flashed out—"Why not avail ourselves of the water from the springs that run to waste below us by means of a force-pump?" was asked. This was the solution of the problem. The caloric engine, besides doing the job-printing, could draw our water; and the protracted drought of '69 furnished the stimulus required for the practical embodiment of the "idea;" and a force-pump has since been in readiness to supplement our supply of water when occasion requires. When we build our phalanstery we shall locate it on a lower level and dispense with the force-pump.

VACCINATION AT O. C.

REPORT BY GEO. E. CRAGIN, M. D.

IN the early part of January, 1872, I was requested by the Community to procure the best vaccine virus to be had, and vaccinate the entire Community family, both at O. C. and W. C. After a careful investigation of the subject it was decided to send to Dr. Henry A. Martin of Boston for some of the Beaugency heifer stock. This virus is from lymph taken from heifers inoculated from other heifers in long succession from an original case of cow-pox discovered in 1866 at Beaugency in France. As furnished by Dr. Martin, it is sent on ivory tips in packages of ten, carefully wrapped in cotton, and covered so as to exclude air and moisture. Each tip is sufficient to vaccinate two persons, using one side of the point at a time. Price \$1.50 per package.

In vaccinating the O. C. family we began by using enough of the Boston virus to vaccinate about twenty persons, most of whom had been vaccinated when young. There was but one failure out of the whole number. After this we used fresh lymph from the young children at the seventh or eighth day. This seemed to be about as active as the Boston stock, as will be seen from the following statistics:

The whole number vaccinated at O. C. was 198—of these 21 had not been previously vaccinated, and in each case the vaccination was successful on the first trial. Of the 177 cases of revaccination 135 (or over 76 per cent.) were entirely successful. Of the remaining 42 cases 37 were partially successful, and 5 total failures.

We also vaccinated 58 young women and girls employed in our silk-factory, and the vaccination worked well in all but three cases.

There were also vaccinated by us 171 other persons, about whom I am unable to report particulars.

I will remark, in conclusion, that we have had much better success with the Boston stock, or with fresh lymph than with crusts taken from vaccine sores after they had become dry and hard; and we would recommend to those who wish reliable vaccine virus to send to Dr. Martin unless they can get fresh lymph from the arm of a healthy child near at hand.

STUDENT'S LETTER.

Lectures to Mechanics—Recent Contributions to American Geography—Determining the Motions of the Heavenly Bodies by the Spectroscope.

New Haven, Conn.

The course of lectures at Music Hall is finished, but another course has commenced in Sheffield Hall, being the seventh course of "Lectures to Mechanics" given by the Scientific School. The first I attended was by Prof. Gilman on Recent Contributions to American Geography. He told us about various maps now making by U. S. Coast Survey, U. S. Lake Survey (which is a survey of the great lakes on the boundary), Land Office Survey, P. O. Route Survey, Indian Bureau Survey, Survey of the Fortieth Parallel by the Government, under Clarence King of the S. S. S., California State Geological Survey, the various Pacific Railroad Surveys; besides he mentioned many purely private expeditions, which furnish valuable information. The survey of the fortieth parallel is of a strip from fifty to one hundred miles broad on either side of the line, and is made for the purpose of furnishing reliable information about a region destined one day to be thickly settled, but now popularly supposed to be a kind of desert. The California State Geological Survey he pronounced on the whole the most remarkable now in progress, wonderful for its accuracy and thoroughness. He thinks there is great need of similar work on the part of each State. But two or three years ago it was discovered that Columbus, Ohio, was three miles one side of the geographical position laid down for it on the maps. Connecticut does not know to this day whether she has 4,500 or 5,000 square miles within her boundaries. The U. S. Lake Survey (I am not sure that this is the technical name, though) has given us a name for Duluth on Lake Superior, "Zenith City of the Unsalted Seas," as well as splendid maps of the regions around the lakes. He had a map of the Yukon river in Alaska, made by the late U. S. Expedition, which sailed up that mighty stream 1,000 miles, to discover whether Fort Yukon was on British or Yankee soil. An astronomical observation showed that it is ours, and the Hudson's Bay Company, which had used it as a trading station, was obliged to permit the stars and stripes to float over its walls. When he finished he asked us all to come on to the platform, and see the various maps—about fifty of them.

Prof. Gilman is a brilliant talker, but from the nature of the subject the lecture was somewhat desultory.

Dr. A. M. Mayer lectured on "Experiments on Sound, illustrating the method of determining the motions of the heavenly bodies by the spectroscope." The Doctor has a foreign look, and a lively conversational style of delivery that made his discourse very interesting. He first gave us some account of the accepted theory of transmission of light, heat and sound, by vibrations or waves; and then took up the main point of his lecture—how to determine the motion of a star

when it is moving directly toward or away from us. The motion across the line of sight is readily discernible with a telescope, but it may come towards us, "plumb to your eye," as the professor expressed it, at the rate of thousands of miles a minute; and the telescope will not give any sign of it. I do not know just how much of the discovery belongs to Dr. Mayer; Huggins of England first brought the idea forward. The theory is founded on the perfect similarity supposed to exist between the waves made by sound, and those made by a ray of light. This perfect similarity may be exhibited by various experiments, such as showing that two rays of sound when they meet will produce stillness, and two rays of light will produce darkness. Now a sound travels 1142 feet in a second—in that 1142 feet there will be, say for middle C 230 waves, i. e., 230 waves strike the ear in a second. Now if the waves in that 1142 feet should be crowded together by some means, what happens? Why the sound sharpens, because as is well known, the more waves in a given distance the higher the tone; so if the waves should be drawn apart the tone flats. This explains why the tone of a locomotive bell or whistle always seems to flatten when you are on a train and another passes you—the waves are drawn apart by the rapid motion of the trains. Huggins made a series of experiments to show this, but Dr. Mayer is the first to show it to an audience. He took a tuning-fork, and set it in the focus of a spectroscope, a little pith-ball being suspended so as to just touch it. He then struck another fork of *the same pitch* in a distant part of the room. Fork number one at once commenced vibrating, as we could see by the image of the dancing pith-ball on the screen. Now he took a fork of slightly lower pitch, and struck it. To this fork number one did not respond—the pith-ball hung quiet. He struck it again, and swung it violently *toward* number one; the pith-ball at once showed a slight but decided vibration. Then he swung it without striking it, to show that it was not caused by any current in the air. Then he took a fork with a slightly sharper tone, which, when stationary, would not make number one vibrate; and by swinging it rapidly *away* from the standing fork, again set the ball in motion. The experiment was complete—showing that if the waves are crowded the tone sharpens, and *vice versa*. The application to star-gazing was a little dense. Owing to the invisible heat rays a beam of light on approaching a star would show no change of color, the whole spectrum merely moving towards the violet end; but by observing the black lines in the spectrum of some well known substance like hydrogen, Huggins discovered that in some stars these lines, three in number, were moving slowly towards the violet, or hottest end of the spectrum, showing that the waves were crowding together, while in others the black lines were moving towards the red end, showing the waves were being drawn apart.

K.

THE VIOLIN.

BY F. W. S.

III.

SINCE writing the preceding numbers of this series, we have secured a copy of a recent English work* containing much of interest about the Violin, especially concerning its early history and development; and believing our readers will be pleased to have the benefit of this new source of information, we take the liberty to write now something of the early days of the Violin, its ancestors and relations, though the two articles already published treat of later times. Let it be understood that we make free use of the work referred to, and all others at our command, and we will spare our

* History of the Violin, by William Sandys, F. S. A., and S. A. Forster. London: John Russell Smith, 1864.

selves and our readers the tedium of too frequent references.

Numerous searchers into musical antiquity have striven long and ardently to discover the precise origin of the Viol, which, as was stated in our first number, was the ancestor of the Violin. Some of these searchers have been led back to laughably remote dates. Forster says, "Jean Rousseau, the great violist of his age, in his 'Traité de la Viole, 1687,' seeking to prove the antiquity and excellence of his instrument, says, that as Adam was acquainted with all arts and sciences, and as the Viol is the most perfect instrument, if he had any instrument, it must have been that. We may, however, refer to Jubal as the father of all such as handle the harp (i. e., the kinnor) and organ; or, in the quaint words of Capgrave, 'Jubal, he was fader to alle hem that singe in the orgoun, or in the crowde.' 'He was fynder of musick, not of the very instrumentis which be used now, for thei were founde long after.'

The following ridiculous lines are found in the old play of "Lingua":

"Tis true the finding of a dead horse-head
Was the first invention of string instruments,
Whence rose the gitterne, viol, and the lute."

Various musical instruments are mentioned in the Old Testament. Isaiah, in speaking of the feasts of Israel, mentions the harp, viol, tabret, and pipe; and Amos speaks of the melody of viols, and says, "They chant to the sound of the viol, and invent to themselves instruments of music like David;" but the translators have used the word Viol as the name of an instrument known to them, to express the Hebrew word *nebel*, of which instrument nothing was distinctly known.

Many researches show that the nations of the East had instruments of the lute kind at a very early date, but there is no evidence that any of them were played on with a bow. Some of these instruments resembled the crwth the earliest known instrument of the Britons; which was a rude frame of the viol class, with several strings which were vibrated sometimes by the fingers, and sometimes by striking them with a plectrum or wand. The plectrum was an approach to the bow, and from its use the effect of friction on the tense strings was undoubtedly observed, thus leading to the invention of the bow with horse-hair. The crwth was well known on the continent in the sixth century, and from a rectangular frame, over which the strings were drawn, and through which an oblong hole was cut, that the left hand might be thrust through to finger the strings, it gradually developed into an instrument something like the bass-viol, being held between the knees when played. The name crwth underwent a similar transformation, becoming *chrotta*, then *rotta*, then *rote*. This last name is several times mentioned by the old English poets. In the "Romance of Sir Degrevant," of about the fourteenth century, printed by the Camden Society, it is said:

"He was fayre mane and firee,
And gretelch yaff hym to gle,
To harp and to sautre,
And geterne ffull gaye;
Well to play in a rote."

Gower says:

"He taught her till she was certene
Of harp, citole, and of rote,
With many a tewne and many a note."

And Chaucer's "frere"—

"—Certainly had a merry note,
Wel coude he singe and plain on a rote."

Here is a paragraph about strawberries printed in 1596, or 276 years ago. Its style, so antiquated, is yet pleasing:

Of the Ordering and Care of Strawberries.—The Strawberrie is accounted among those hearbs that grow in the fields of their owne accord. And the Berries be much eaten at all men's tables in the

sonner for the pleasantness of them, which for a more delight in eating they dresse with wine and sugar. The rehearsal of the fame of this hearb needeth not, seeing the same is known to all persons. And it aptly groweth in shadowy places and rather under the shadowe of other hearbs than alone. And the plantes set in gardens will grow unto the bigness of a mulberry, if the earth before in the beds be well dressed, and diligently tended of the gardener. But hearbe of itself continueth not above a year.

THE CHIMES OF BRUGES.

In the market-place of Bruges
Stands a belfry, old and brown;
Thrice consumed and thrice rebuilt,
Still it watches o'er the town.

[Longfellow.]

ONE of the sweetest chimes on the continent is that of Bruges. A decayed, sleepy old town, bearing the marks of former prosperity, it has just this one feature to arrest the traveler passing through on the line of travel from Ostend to Brussels.

At the southern extremity of the market-place is the Bell Tower, a quaint, homely, but not un-picturesque old structure, rising to the height of two hundred feet or more; and in an upper story is the chime. Few who have heard them can forget the exquisitely clear and silvery tones of these bells.

On the northern side of the square, directly opposite the belfry, is a rude wooden seat, apparently constructed by the landlord of the *Gast-haus* adjoining. This is the place to listen to the chimes. One waits for them but a short time, for they ring every quarter hour, a brief, delicious bit of melody, making one long for more; but at the end of each hour there is a kind of culminating chorus, or triumphant burst of harmony, to which the lesser fragments seem to form a graceful and natural prelude. The bells are forty-eight in number, and are rung by machinery. The chimes of each day repeat themselves on succeeding days, but those of each hour are dissimilar, and from time to time the arrangement is renewed, so as to give a suitable variety to the town's-people.

The belfry of Bruges is said to have been built originally for a watch-tower, and from its summit one can see a great distance over the surrounding country, which is very level. When the people of Bruges were at war with those of Ghent, the movements of the enemy could be observed, even to the walls of their own city; and when Philip Van Artevelde carried away from Bruges the great gilt Dragon of St. Michael's, he affixed it to the summit of the belfry of Ghent, where it still remains, and where it can be seen in a clear day from Bruges itself.

F. V.

THE COW'S INTELLIGENCE.—That cows have memory, language, signs, and the means of enjoying pleasant associations, or combining for aggressive purposes, have been recognized, but scarcely to the extent the subject merits. Traveling in Italy, some years ago, the writer visited some of the large dairy farms in the neighborhood of Ferrara. Interspersed amongst much low-lying, unhealthy land, remarkable for the prevalence on it of very fatal forms of anthrax in the summer season, are fine undulating pasture lands, and the fields are of great extent. The writer happened to stop at a farmhouse one fine afternoon when the cows were about to be milked. A herd of over a hundred were grazing homewards. The women took their position with stools and pails close to the house, and as the cows approached, names were called out which at first we thought addressed to the milkmaids. Rosa, Florenza, Giulia, Sposa, and many names which were noted by us at the time, were called out by the overseer or one of the women, and the writer was astonished to see cow after cow cease feeding or chewing the cud, and make direct, sometimes at a trot, for the woman that usually milked her. The practice, we found, was not confined to one farm; all the cows on each farm knew their respective names, and took up their positions in the open field just as readily as the individual

members of some large herds in this country turning from the fields take up their places in the sheds.

—*American Homes.*

SCIENTIFIC NOTES.

The observations in India of the total eclipse of the sun on the 12th of December were very successful, and several graphic accounts are given in the English scientific journals; but it is yet too early to learn the results of the new facts on the theory of the nature of the sun's envelope. This much seems certain: the *corona* or halo, which bursts into view at the instant of total obscuration, is undoubtedly a solar phenomenon, and not caused, as some have supposed, by the earth's atmosphere, nor is it an optical illusion. It is something streaming out from the sun in rays like our aurora borealis.

Only a few years ago California astonished the wonder-seeking world with her great trees and the Yosemite Valley. Now, hitherto unknown Montana is stepping upon the stage with a region of hot-springs and geysers which promises to outdo Iceland; and these are almost at our doors, or will be when the Northern Pacific Railroad is built. It will not be necessary to cross the continent to visit these wonders, for they are about half way from Lake Superior to Puget Sound, on the head-waters of the Yellowstone, a tributary of the Missouri. A region forty miles long and fifteen miles wide is filled with hot-springs, geysers and mud-springs. The calcareous matter with which the hot water is loaded has been deposited from existing and extinct springs in forms of beauty which exceed description. Warm springs of any temperature desired for bathing may be found, where you may luxuriate in a marble basin which Caesar might have envied. Sometime this will be the watering-place of the continent, if not of the world. There is marble and alabaster to build palaces at the mere cost of quarrying. There is room for all the water-cures. Already invalids are camping there in tents. Each new account only adds to the interest of this wonder land. Steps are being taken to preserve the region from private settlers and hold it as the property of the United States forever.

THE NEWS.

AMERICAN.

There are said to be 9,300,000 bushels of grain in store in Chicago.

Omaha is to be the eastern terminus of the Union Pacific Railroad.

In Springfield, Mass., Miss Sarah J. Williams has been elected City Physician.

Baron Francis Napier succeeds to the Governor-Generalship of India, *pro tem.*

The House of Representatives has passed the bill repealing the duty on tea and coffee.

The Committee of Ways and Means of the House of Representatives has voted against repealing the income tax.

A statue to Fitz Greene Halleck is to be erected in Central Park, New York city, the plaster model for which is already finished.

A request is made by the Postmaster-General that the name of the county, as well as of the post-office and State, be superscribed on all letters and other mail matter.

One of the finest bridges in the world has been built over the Missouri river at Council Bluffs; the cars of the Union Pacific railroad passed over it on the 22d inst. for the first time.

The occurrence of a serious flood in Hayti washed away the surface soil of the river banks and uncovered a bed of coal near the small town of Ause-a-Vean. Its extent is not yet ascertained.

The number of failures of business houses in the United States during 1871 is reported to be 2,915, against 3,551 in 1870. The amount of liabilities for 1871 is \$85,252,000, and for 1870 \$88,242,000.

The region of eastern Siberia around the head-waters of the Amoor river and some of its tributaries is found to be very rich, not only in the precious metals, but also in iron, which is discovered in large masses.

An anvil has been cast at the Elswick Ordnance

works, Newcastle-on-Tyne, weighing one hundred and twenty-five tons, to be used with a twenty-ton double-action forge-hammer in forging the thirty-five ton Armstrong cannon.

A petition with several hundred signers has been presented to the United States Senate, praying for the abolition of the military and naval academies, and the disbanding of the army, as preliminary to the adoption of the system of arbitration.

A new method of packing and preserving butter is to press it into bleached muslin bags some four inches in diameter, and any convenient length, say one foot; these bags when filled to be kept in casks, and covered with strong brine having a small admixture of salt-petre.

A suit in Plymouth County, Mass., of Willard Ames against Sally Ames, to recover for board, has been referred by the Court to five referees, consisting of one man and four women, the decision of the majority to be final. Thus old Massachusetts establishes another precedent.

The long delayed trains of the Union Pacific Railroad have made their way through the snow drifts. As they emerged on the western side from among the snowy hills they were met by a "relief train bringing all the delicacies of the season" and "bouquets of flowers grown in the open air." The road is again closed at Rawlins.

The American whalers have been destroying immense numbers of the walrus in the Arctic seas during the last few years, as many as fifty thousand having been killed for the oil during the year 1870; and the merchants of Boston are urging a petition to Congress for some statute regulation protecting them; inasmuch as they are the principal support of the inhabitants of those regions.

Mr. A. D. Wright of Geneva, Kansas, says in a recent letter—"A man of my acquaintance in Lawrence in this State took last year from twenty-six colonies of Italian bees and their increase (he increased them to fifty swarms by artificial means) 2,500 pounds of honey. Others have done as well or better. The secret of their success has been in using the 'movable frame hive and the mel-extractor.'

The *Scientific American*, in its issue of Feb. 10th, mentions the completion of several submarine cables during the year 1871. Among them is one which it calls the China cable. This is a line extending from Singapore along the India and China coasts, touching at several points, and connecting at last with the Northern system of Russia. This gives two telegraphic routes to China, one through land and sea-lines to Singapore, thence up the coast to China; and the other through Russia to Wladiwostock, thence down the coast by the same line.

Hon. Charles Francis Adams, the American member of the Geneva Board of Arbitration, came passenger in the Cunard Steamer Arabia, which arrived at New York Thursday last. It is supposed that the object of his return is to consult the Government at Washington in relation to the course of action to be pursued under the existing conflict of opinion on the subject of the arbitration. The "case" of the British Government claims that it is not in fault for the escape of the Alabama and other like vessels from English ports, and not liable for damages in consequence of their acts; but that for the sake of peace it consented, by the treaty, to refer this question to arbitrators to decide, and to pay for the vessels and property actually destroyed by those privateers if such should be the award of the Board. The American "case" claims that the British Government is in fault for their escape and justly responsible, not only for the vessels and property which they actually captured and destroyed, but for all the expense of fitting out and sailing cruisers in the attempt to capture them, and for the loss which our commerce suffered by extra rates of insurance, and by the transfer of our merchant marine under the British and other flags, and for the expense which accrued to the United States by protracting the war after it would naturally have closed, had not the influence of these vessels sustained it. When the American "case" was published, the press and many of the statesmen of England protested against any such construction of the language of the treaty, totally objecting to leaving anything but actual damages to arbitration. What action the two Governments will take is not yet known.

FOREIGN.

Labor-strikes are common nowadays, especially in England.

The proprietors of the French Atlantic cable have arranged to lay another cable.

Senor Sagasta has been intrusted with the duty of forming a new Ministry in Spain.

The revolt in the Spanish Philippine Islands has been suppressed, and the leaders of the revolt have been executed.

Nearly half a million copies of the Bible and parts of it have been put into circulation in Spain within the last three years.

Generals Von Moltke and Von Roon have been created life peers of Prussia, and will take their seats in the Upper House of the Diet.

M. Rouher, formerly Minister of State and Justice under the Empire, has taken his seat in the French Assembly as member from the Island of Corsica.

A motion was made in the British House of Commons to censure the Ministry for its appointments to the Privy Council, but the Ministry was sustained by a vote of 268 to 241.

King Amadeus of Spain has become disgusted with the Spanish people, and urges his father to sanction his abdication, but Victor Emanuel counsels patience on the part of his son.

Another conspiracy of the Imperialists to overthrow the present French Government has been discovered, and extraordinary precautions have been taken by the Government to defeat it.

The British House of Commons has had a debate on the subject of emigration, and some action of the House was called for to divert from America and Australia the stream of emigration.

M. Victor Place, who has been on trial in France for his conduct in the purchase of arms in the United States, has been convicted of malversation, and condemned to two years' imprisonment, and to pay a fine of two hundred dollars.

An arrangement is making by Mr. Kitto of England with the Emperor of Brazil to colonize a portion of southeastern Brazil. One thousand two hundred and fifty square miles of territory is to be appropriated to the purpose, and ten thousand colonists are to be sent to it yearly.

In the British House of Commons the subject of the "Coolie trade" came up incidentally, and its horrors were depicted; both the trade and the treatment of the Coolies by the citizens of Portugal, Spain, Cuba and Peru, were denounced as a disgrace to civilization and worse than the slave trade.

M. Conti, formerly private secretary to the Emperor Napoleon, died in Paris the fourteenth instant, and at the funeral the cortège was stopped by a mob that made threatening demonstrations against the Imperialists, and surrounded the carriage of M. Rouher, who escaped with difficulty by the assistance of friends.

The invention of a torpedo in England, called the "fish torpedo," is likely to work an important change in naval warfare, making it necessary to armor-plate vessels to their bottoms, and place the artillery on the torpedo-ship from seven to twelve feet below the water-line. A trial has been made, and the bounty of \$75,000, which the British Government was to pay the inventor for its use if it proved as effective on trial as he claimed it to be, has been paid.

The British Government is building two new iron forts for the defense of the harbor of Portsmouth, at an expense of about five million dollars each. They are to be seven hundred feet in circumference, two hundred and thirty feet high, and made of plates fifteen inches in thickness. The armament will be in two tiers, one having twenty four 600-pounders, the other twenty five 400-pounders. These two forts will command the only deep channel, and smaller ones with equally heavy guns are to be built to protect the other approaches.

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